

ROOME
for a Gentleman,
OR THE SECOND PART
OF
FAVLTES

Collected and gathered for the true
Meridian of Dublin in Ireland, and
may serue fitly else where about London, and
in many other partes of England.

By BARNABE RYCH Souldier.

Malui me diuitem esse quam vocari.



LONDON

Printed by I. W. for Ieffrey Chorlton, and are to be sold
at his shoppe at the great North dore of Pauls
Church. 1609.



TO THE RIGHT
Worshipfull and Honourable dis-
posed, Sir THOMAS RIDGEVVA Y
Knight, Treasurer and Vice-Treasurer at Warres
in his Maiesties Realme of Ireland.



Lthough I do not thinke these idle
lines to be a fit present for your iudg-
ment and wisdom, whome the Arts
haue adorned with knowledge and
science, but that I shall rather seeme
to inioyne you to a pennance, then
giue you any manner of content:
yet (sir) hauing had former trials of
your curtesies towards me, I will number this amongst the
rest of your fauours: you see the best gratification my abi-
lity can afford, is but a few paper wordes, and betwixt kind
wordes that be written, and kind wordes that bee spoken,
the difference is small. I would bee glad to arme them with
some better merite, and to endeouour any other thing that
might be more acceptable vnto you: in the meane time,
I shall acknowledge my selfe more beholding vnto you, to
vouchsafe me a reading, then my little skill is able to me-
rite by writing. I will not make any further ostentation,
neither will I light a candle to the sunne, but will rest,

Alwaies at your disposition

BARNABE RYCH.

To all those Gentlemen, that are worthily so reputed.



GENTLEMEN, that you might the rather know your selues to be Gentlemen, I haue endeouored these lines, wherein I haue distinguished of Gentlemen, both currant and counterfeited: I call them currant, that are wel known to be Gentlemen by descent, or haue been otherwise aduanced by desert, eyther by seruice in the field, or by any other vertuous indeaour, ending to the generall good of the common wealth.

I call them counterfeited, that do vsurpe the name & title of gentlemen, that are lately crept out of a thatcht house, or from the dunghil, by scraping together a little pelfe, that haue neither petigree, vertue, nor honesty, whereby to make claime, and yet will intrude themselves and take more vpon them then becommeth basenes. I hope I shall neuer offend the honest, nor discontent the wise: for the rest, if they be a little rubd ouer the gaule, let them kicke in Gods name. Hee that cannot endure the reprehension of Sinne, let him neuer goe to Church, and he that cannot abide to beare folly reprovied, let him neuer reade Bookes. But as mistres Minx is manytimes sicke, but shee cannot tell where: so there be some would faine finde fault if they could tell how: but for him that is of the reprehending humour, here is matter for him to worke vpon. My lines are like the Shoemakers leather, that if a man complains of a straite shoo, they will sweare one daies wearing will make it reche, againe, if they be too wide, they will say the leather will shrink in the wearing: so my lines according to the disposition of the Reader, may be made either too short or too long: for althoughe I haue fitted them to mine own fantasie, yet I know I cannot fit them to euerie mans humer. In the same pasture where the Bee ceazeth on the flower, the ox feedeth on the shrub: so readers some like Bees, and some like Oxen, do conuert things indifferent to particular qualities, for what the one conuert to honey, the other turus to gall. Xenophon was wont to say, that if beasts could paint, they would pourtray God himself like a beast: so the ignorant sort, that wil draw all thinges to their own appetites, and but to what themselves do affect, will make those expositions of any thing they read, as the writer himselfe neuer thought vpon: and as they will not let to dispraise those things that they could neuer conceiue: so they wil praise that againe which they neuer vnderstood. We haue too many of these expositors, that can wrest generalities to priuate applications: I wold be glad to blesse myself from them: but if I cannot escape them, my care is the lesse, because it is not my case alone, when it is generall to as many as haue had to doe with the printing presse.



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Or the Second Part of
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IT hath beene holden for a great blessing of God, when the sworde and all other weapons of warre, are turned into Plough-yrons; but we doe not consider that war is the minister of Gods iustice, either for contempt of himself, neglect of his Religion, or for the wicked life of worldlings; it is the surters of peace, that hatcheth vppe war, and it is the finnes of the people, that draweth the *Soldiers Sword*, for warres are but as a Corrector to the disorders of peace, it is as fire to the mettell that wants refining, as a phisition to a body ouergrowne with grosse and corrupt humors, it is the scourge of Security, the plague of Timoritie, a miserable necessity in nature, and a necessary Corrector of times infirmity.

Warre, stirs vp the bloud, it cals courage to the field, and it is the *Theatre* where on *Nobilitie* was borne to shew himselfe.

Peace breedes Cowards, it effeminates our mindes, it pampers our wanton wils, and it runs headlong into all sorts of sinne.

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Warres, vpholds our right, *Peace* will put vp wrong, and what we honourably winne in war, wee cowardly loose againe, in peace.

Peace, fillles the world with pompe, war abates the edge of pride, *Peace* feedes Folly fat, makes vertue lean, and it armeth *Cape a Pee*, all manner of inormity; warre spends the pelfe that *Peace* hath miserably scraped for. And what should I say, warre like a storme that comes ratling in the skie, doth clense and purge the aire infected with the misty fogs of peace: war hath had his beginning with the world, and it will neuer haue end so long as there is a world.

Valiancy hath an eye to warre, and warre hath the like againe to peace, and warre should not be vndertaken but to the end to haue peace; and as peace is the parent of prosperity, so it is the nurse of pride, and draweth after it the very corruption of manners.

In the time of peace, a fauorite shall ruffell it out with the wealth of a realme, whilst Souldiours in the time of warre are ready to mutiny for want of pay.

In warre, those are onely dignified that are found to be valiant, or otherwise approued to be of worthy reputation, peace preferreth *Carpet Knights*, and such as will scratch at dignity without desert.

The Souldiour, who in the time of warre saoureth off sweat, (the true testimony of exercise and labour) in the time of Peace, is all to bee spiced with perfumes (the witnes of effeminate and womanish nicite.)

As long as *Carthage* waged warre against *Rome*, so long were the *Romaines* in dayly exercise of Armes, vigilant and watchful, fearing that which after followed; but *Carthage* being once razed and brought to destruction

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tion, the youth of *Rome* being at liberty, and freed from all feare and care of Warre, let loose the bridle of pleasure, and hauing no stranger against whom to exercise Armes, they conuerted their weapons against their owne bowels, arrearng ciuill warres and seditions amongst themselues, which brought the *Romaines* liberty to ruine: for which cause *S. Augustine* in his booke *De Ciuitate Dei* sayeth, *More hurtfull was the City of Carthage after her destruction, then during the whole course and season of the warres, which the Romaines had with her, for whilst they had enemies in Affricke, they knew not what vices ment in Rome.*

Adrianus in the time of a generall peace, would yet vndertake seuerall iornies, sometimes into *France*, sometimes into *Germany*, otherwhiles into *Asia*, but still causing his men of warre to march with him, lest being idle, they might likewise grow effeminate.

I might heape together a great deale of matter, if I should speake of those miseries that do attend & waite vpon warre; but if I should enter into a particular description, how many vices are hatched vp in the time of peace, I might quickly spie out matter wherewith to beginne, but neuer find time when to make an end; we haue such dayly innouations, as well of Follies, as of Passions, that our auncestors (I perceiue) were but bunglers at vice, they had not the wit to grace a sinne, nor to set it forth to the show, their conceites were but dull and blunt, they had not the frisking wittes of this our age: but I will not intangle my selfe in that Laborinth, to speake of those follies that are already past, I am come to a fragment of the time present, to a forward Sprigge, that is already sprouted and sprong from

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this little pretty moment of our calme and quiet peace.

The warres that were wont to stirre vp mens minds to striue who should march in the formost rank against the Enemy, who should giue the first charge, and who should make the first approach to enter the breach, this little time of peace hath conuerted to a base alteration: for now all our strife and contention is, who shall sit aboue the salte, who shall goe next the wall, who shall stand formost in the Herauldes bookes, and who shall goe before, and who shall come behind.

We call it a happy peace, & we blesse the time withall, when our Armes are set apart, when our Ensignes are fyrled vp, and when our Drummes and warlike instruments do serue to fetch home May, or are hanged by the wals: but the warres of Westminster Hall, are then in their greatest fury, and the incounters there maintained and continued, not against an open foe to our country, not against a Traytor to the Prince, or against a rebell, or a spoiler of the common wealth; but the neighbour against the neighbour, the friend against the friend, the brother against the brother, & sometimes the father against the sonne.

These warres are vnnaturall wars, and these wars will neuer bee dissolued, but are like to grow euery day more violent then other; and I wonder all this while we haue had no hote Alarimes about this precedence, and taking of places; for it is growne to a general controuersie, not onely amongst the inferior sorte of those that would faine be reputed to be Gentlemen, but likewise amongst the better sort of those that be knowne to be Gentlemen by birth, and others that by their places
and

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and professions are gentelized, and worthy to bee so esteemed, as hereafter shall be declared.

I will not meddle with those of the decayed order of Knighthood, amongst whom there hath likewise fallen out some contentions, the vnworthy sometimes comparing with those that bee worthy; for I doe make a difference in reputation between Knight and Knight, and I hope hereafter to shew a reason why.

But to come to those intruders that do extort to themselves places and dignities that belong to others, who neither by birth, nor by descent can challenge the place or title of a Gentleman, vnles (perhaps) countenanced by some petty office, or otherwise haue raked together some yearely reuenue, more then all their ancestors were euer able to leaue to their heires. and not attained vnto by vertuous industry, but gotten sometimes by deceiuing the Prince, otherwhiles by preiudicing the common wealth, & most times, by exacting & oppressing as many as they had to deale withal, but vnder these pretences, they would vsurpe to themselves a kind of preheminence, to throng & thrust before those that are their betters both by birth and qualitie: and this malipert sawcines maketh them to be the more hateful to as many as know from whence they are descended.

It is not the gining or taking of places, that either giueth or taketh away vertue, nor euery man that is inuested with an office, is not therefore by and by had in the better reputation, but if they be so desirous of estimation, they must indeuor by their own labor & industry, to heape to themselves so precious treasure, when curtesie & affability are known to bee the instruments, whereby the hearts of the people are won.

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And as this thrusting and striving for places, is a common sicknes amongst men, so the infection is farre more violent amongst women, and hath preuailed so farre, as (I thinke) it be past cure, for not one amongst them, being willing to giue place, but euery one endeavouring and striving to take place, they are ready to scratch for it, and to take their roomes perforce, & will not let to render reasons to maintaine their right; one makes her plea, my husband is a Squire, and I will giue place to none but to my Lady; an other will say, my husband is a Doctor, and why should not I go with the formost? one stands vpon her owne petigree, and deriues her selfe from some ancient stocke or family, another vauntes of her husbands office, another of his wealth, another of her chains, iewels & silken gowns, and of so many other vanities besides, that if their husbands should fal to dealing in those quarrels set abroch by their wiues, they would neuer be determined without bloody noses.

But what women be those that doe most generallie stand vpon those termes, or that will soonest presse to be thus forward, but those that be of the basest birth, or haue beene otherwile noted and detected of infamy?

I doe not meddle with Ladies all this while, for although these vpstart women be ful of iniury, yet Ladies that are descended of gentle parentage, are full of curtesie, they are not vengible the one against the other, they are not proud, they are not slanderous, they are no ratlers, to carpe at those thinges that belongs not vnto them; now Ladies in these daies (a great many of them) are none of these great vaunters, to brag of their worshipfull parents, of their fathers, of their grandfathers: they

they would be much ashamed in any proud humour, to go search the Herauldes bookes for their auncestors Armes, or to seeke out from what stocke or lineage they are descended.

But what do these men or women gaine, that doe stand so much of their tiptoes? that do take the matter so highly vpon them, and are so ready to perch before their betters? they doe but be-pisse their owne credits? they raise vp dust to hurt their owne eyes, for it makes others to harken after them, what they were by birth, how they haue beene brought vp, what their conuersation hath been in times past; and there will be inquisition made, not onely of themselves, but of their parents, first what they were, from whence they came, & how they haue liued, for wise mē takes no knowledge of our riches, but of our vertues, not of our offices, but of our honesties, not of our dignities, but of our deserts; not of our proud and lofty lookes, but of our kinde and curteous behauiours, but howsoever it bee befitting vnto men, O what an ornament it is to a woman to be of a mild and modest disposition?

And yet I cannot commend this counterfeite sobrietie in her that will sit and simper, and spend a whole diner-time, in speeches, strained and deliuered like oracles, that will bee drawing out of a welcome, whilst a man would haue eaten his dinner: no, I rather commend her that hath a little verball quicknes, a nimble spirited wench that can laugh when she list, weepe when she list, chide when she list, that can be sick when she list, and well againe when it please her selfe, that when she is vp and ready in a morning, her day worke is done, that is fit for all companies, that hath a sweete touch

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touch with her tongue, a quicke loose with her lippes and tis no matter though she do sometimes lie; for if shee be married, a lie well told may sometimes please her husband.

O what a pretious sight it were to see a woman that were but young in yeares to bee sober and modest, glory and admiration attends her in all her actions? & it were good in her that were olde likewise, because in an old woman, the contrary were abhominable, but where should wee finde such a woman ready made, vnlesse we should bespeake her of purpose, and then we should pay more for the fashion, then the whole frame would be worth.

If a man should but straine his penne a litle to write in the generall praise of women, and should paint them forth with so many perfections as nature doth not v-
sually bestow in these our dayes, as many women as did but vnderstand of this description would wonder and be inquisitiue what women they should be that were so magnified, and if they did not reward the writer with a mocke, his best recompence should bee, to be thought a meere dissembler: but hee that shoulde but blaze the abuse of any one particular woman, and should write in an obscure manner, not naming what one it were that he had thus displayed, euery woman that did but heare it, would take it to her selfe, and shee would not be perswaded, but that it was so ment.

The pretious iewels that were wont to garnish those women, that were most honourably esteemed of, were the excellent ornaments of modesty, of sobrietie, of bashfulnes, of silence, of chastitie, and such other, but now those are best esteemed, that are most impudent,
that

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that are most audacious, that are most shameles, that are most vnciuill; and what shall I say, that are many wayes more masculine then men.

It is strange again to see some women that do stand vpon their wisedome, that do stand vpon their honor, that do stand vpon their honesty; and yet will seem to vphold and maintain those women that are immodest in their manners, lasciuious in their life, filthy in their communication, odious and hatefull in all their demeanours, that haue beene noted of incontinencie, and well knowne to be infamous: and yet those women, that a man would thinke they were made all of vertue, (& without doubt, some of them no lesse good then they seeme) they will notwithstanding hold them company, take them vp into their Coaches: nay, they will imitate them, sometimes in their garish and light attire, that are many times more Curtisan-like, then eyther modest or comely: sometimes againe in their impudent boldnes of behauiour, that were more fitting for my Lady *Greene-sleeues*, then decent for those women, that are of any good sort or reputation. Amongst the Romaies, it was accounted a great reproch and infamy, for a woman to bee prayled by any man, eyther for her beauty, or for her feature, or for any quality that was not correspondent to vertue: but *Thucydides* accounteth those women to bee most honest, that were least spoken of eyther in prayse or disprayse.

Saint *Augustine* speaking of the light behauiour of women, doth rather allow of that maiden, wife or widow, that will exercise her accustomed labour, (though it be on the Saboth day) then he doth of that woman that is a dancer, that must surrend. i herself to

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be felt and handled by those men, that are not onelie vnchast in their imbracements, but many times vngodly in their appetites, and filthy in their desires.

I might take occasion here to speake of Fashions, it was wont to be a discale amongst Horse, but now it is become a generall sicknes amongst men and women; and yet I thinke Fashions be good for somewhat, for of my conscience it driueth a great number to Church, that goeth more to shew their own pride, and to learn the new Fashions that are brought in by others, then to mend their owne manners, or to leuell their liues as they are taught by the Preacher.

Diogenes laughed them to scorne, that by intercession sought helpe from the Gods, and yet continued in a dissolute and in a lascinious manner of life: and me thinkes it stands with reason, that graue shewes and light attires can neuer hang well together.

When the Cretans were vnnaturally intreated by the Romaines, they did not pray vnto the Gods to plague them with pestilence, with warre, with famine, and such like, but that they would send amongst them new Fashions, new inuentions, & new fangled follies, which they knew to be a greater plague and punishment, then any other that might befall them: And *Anacharsis* was put to death for seeking to plant strange fashions which he had learned in his trauell.

For those women that be good & godly (as I know there bee a great many) they will neuer bee displeased though I blaze the abuses of the ill; for those other that be bad, if they be angry I care not, and for her that hath a guilty conscience, if she find her selfe to be toucht, let her beginne to chide first in Gods name,

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It is written that *Crates* vsed to scold with common women, which he knew to be of mischieuous and ven- gible tongue. which he did of purpose, whereby to inure himself to beare all reproches with the more pa- tience: And *Diogenes*, to much like purpose, walking through Athens, and finding the statues and Images of many worthy men which had beene erected for their well deseruing in the common wealth, went vnto them al, one after another, begging gifts and asking of almes: and being demanded what he ment to begge of dumb Images, he answered, I learne hereby to take deniall patiently.

Now if there be a woman that is sicke of the spleen, and a little to ease her stomacke, will needs pronounce her selfe guilty before she bee accusde, I am furnished (you see) with preidents inough to teach me to bee patient, & to beare all reproaches that may be imputed against me, by the most bitterest and spitefullest tongs.

A woman of vertuous life is neuer offended at any report that is sayled of her; for if it be true (shee being vertuous) it must be to her prayse, if false, her life and manners will proue the reporter to be but a lyer, & her owne innocency is inough to protect her against any deprauer.

But I am out of the text that I ment to take in hand; and here a man may see what it is to hit into good company, I am gotten amongst a company of women, and now I am loth to depart; but I must take my leaue of them for a time, and follow my vndertaken Sub- iect.

I remember, I was about to speake of a many of wranglers that were struiuing for places, and disputing

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for dignities, but fearing I might bee accused of sacriledgeto steale out of the Gospell, I might remember here where it is written; *When thou art bidden to a Feast, sit thee downe in the lowest roome, that when the good-man of the house commeth in, he may say, Friend, sit vp higher, and so it shall be for thine honour, &c.*

It is a great vertue in a man, to be an vpright Iudge of himselfe, for as it is the first Chapter of Fooles, for a man to thinke himselfe to be wise; so it is a signe of as little wit, to thinke better of our selues then there is cause.

Bucephalus, *Alexanders* horse, in an ordinary saddle, would easily admit any man to ride him, but being appointed in his royall furniture, would suffer none but *Alexander* to mount him: so there be some that in a meane estate (such as their fathers held before them) haue beene known to be lowly & tractable enough, but being alter crept into an office, or a little aduanced, whereby they might proule for pence, they know not how to behaue themselves, but doe thinke that pride, disdain, & currish demeanour, are the only complements belonging to Gentility. And this is it that armeth them with this sawcines (I mean) to take place of their betters whereby they become iniurious, and in time might grow to a matter of quarrell, when amongst persons of reputation, honour is preferred before life; & euery iniurious action not repulsed, is holden by the opinion of all magnificent minds to be dishonourable, infamous and reprochfull.

It should not be amisse therefore, but rather behouefull, that we might be informed what iniury is, wherby we may with the more facility, both moderate our

selues, and learne to repressse it.

I doe not goe about to incite men to vnaduised or needles quarrels, but to informe the true meane how to shunne offences, or being offended, how to repressse an iniury, with a due respect, both of honour and a christian consideration: Iniuries are as well offered by wordes as by deedes; in wordes, by vnseemely speeches, as in giuing the lie, or such other like; in deedes, no lesse by depriuing men of their reputation & right, as in deprauing them of their due by any other meane: I might speake of infinite wrongs to be offered in both these kindes, that might draw to blowes: but I will let them passe, for I hold it no lesse expedient for wisemen to know when it is time to put vp, as when it is time to draw their weapons.

Vertue alloweth a iust Reuenge, and admitteth the defence of property and right: yet true it is, that the law of God willet vs to be of that perfect patience, as not onely to endure iniurious wordes, but also quietly to digest and put vp all other wrongs that are offered, what, or how soeuer: but very few men haue attained to that perfection in suffering wrongs and iniuries, as the Law of God requireth: there is nothing more intolerable to flesh and bloud, then to endure wrong; let Diuinity and Philosophy too, perswade what they list, for impatient cruelty, making hot spurde youth his Agent, doth thinke no man capable of glory, that is not apt and ready to reuenge.

And here *Cicero*, to aggrauate the matter, tels mee, *That it is as great iniustice to put vpp an iniury, as to doe a wrong*: But if it be iniustice to put vpp an iniurie, why then it is a vertue to Reuenge, but

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Reuenge proceedes of Anger, for Anger is the mother of Reuenge, and what affinity may be betweene angry Reuenge, and doing of Iustice, I thinke is as much as is betweene doing of right, and doing of wrong, and so by consequence as is between vertue and vice.

I know not how to reconcile these matters together, but for him that is iniured I thinke the surest way is to reuenge himselfe by patience, for hee that is armed with patience, to endure and suffer wrong, punisheth more in not punishing, then the hastiest Executioner that is most speedy in reuenge.

Perhaps (now on the other side) it may seeme contrary to the courage of man, to relent when they haue done a wrong, but rather to persist, and to vphold one wrong with another, the lesse with the greater: if wee could then but examine the matter with a christian consideration, it would appeare that he that doth persist to doe euill, doth still endeavour to condemne himselfe.

Who will impute him to be worthy of infamy, that is cowardly stricken by another, or that is oppressed by aduantage by any manner of meane? nay, who will not rather condemne him that offereth such an iniury and acquit him to whome it was done?

And who will not laugh to see the lawcines of some little worthy persons, in whome there is neither vertue, desert, nor any other merite of worth, but a little audacious boldnes, and yet will pearch and presume to take that place that is an other mans right?

To conclude therefore I say, that infamy is due to him, that willingly doth a dishonourable wrong; but
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no reproch at all to him that taketh it.

But to the end that men might know their owne places, both what they ought to take, and how they ought to giue, it shall not be amisse to distinguish of Gentry, and to shew the difference between Gentlemen and Gentlemen; from whence, and how it growes.

I say there is a disequality in Gentry, for vertue being (as it were) the first steppeto Generosity, hee that can bur vaunt of the Scutchions left vnto him by Ancestors, seemeth himselfe to bee very destitute, for the more high he fetcheth his petigrie, the lesse reputation he meriteth himselfe, if hee cannot continue that honour, left vnto him by his Ancestors.

Whilst we doe hunt after a phantasticall glory, wee doe abandon the true; for the ground of honor consisteth in vertue.

Marcus Marcellus builded a Temple in Rome, which he called the *Temple of Honour*; but so seated, that none could enter it, but they must first passe thorough the *Temple of Vertue*.

It might be demanded, why noble bloud should be preferred before base Parentage (as they call it) for neither is he that is of Gentle bloud more valiant then he that is of low degree, neither in his race more swifter, nor in health more lusty, nor of greater force; if then the case standeth thus, that neither the fauour of Fortune, nor the comely feature of the body, distinguisheth man from man, and as it were, by distinct offices deuideth them, no doubt, the diuersity is knowne by the qualities of the mind.

Gein Ottoman brother to the great Turke, being a prisoner

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a prisoner at Rome, it was tolde him, how *Ferdinando* was nimble and quicke in running, leaping, vawting, and such other exercises of the body: *Ottoman* answered, that the slaues and base borne of his Country were endued with all those qualities, and that the Princes & mighty men, were onely famed & renowned for their valiance, their bounty and liberality.

An excellent answer of a Heathen, and it is truth, the Gentility as it is a glorious image of ancient progeny, so it is commonly garnished and replenished with singular vertues, farre exceeding the common sort.

Seneca aduiseeth, that who would iudge of a Gentleman, that might bee reputed worthy of that name, must first strip him out of his gay clothes, hee must set aside his liuings and titles of honour, with all other fauours of Fortune, he must also imagine him to be without a body, nor he must esteeme nor value nothing, but the excellency of the minde. If Gentlemen in these dayes should be brought to these Ballances, and none admitted worthy but those that hold out weight, there would not be such a thronging and thrusting as there is, the borders end would bee more pestered then the first messe.

I holde not him that from a base estate is exalted by a Princes fauoure (without desert) to be a Gentleman, for a Prince at his pleasure may make a man either rich or poore, but to make him eyther good or bad, belongeth onely to the grace of God, but not to the Prince.

A Prince may then make a man great, but he cannot make him good, hee may giue him honourable titles, but he cannot giue him an honourable minde; and
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albeit that Gentlemen of late preferment, may excell in vertue, wit and policy; yet in this minority of years, they may not compare with families of noble bloud, and long discent: for euen as we do chiefly reuerence gray hayres and elderyeares; so the ancient race of gentility, is especially to bee esteemed and honoured, and a new made Gentleman, with what quality soeuer endued (yet being the first of his house) must giue place to the other, that are of more auncient lineage and more honourable discent, prouided alwayes, that those that are digressed from the vertuous endeauors of their honourable auncestors, let them be reputed as degenerate, and vnworthy to challenge eyther place or title: for he that doth swerue from the steppes of his auncestors, hee staineth the name of his family.

The Romaines and the Lidians had a Law, that those sonnes that followed not their fathers steppes in vertue, but liued in a licentious and vicious manner of life, should bee disinherited, and their landes and goodes bestowed of the most honest of the race: And we see many families, that in times past were obscure, and in small account, are now inkindled and stirred vp, to purchase praise and winne renowne, by their owne vertuous indeauors: we see others againe that haue discented from old and ancient families, that by their owne vitious and vilde demeanoures, haue crackt their own credites, and haue extinguished the glory of their predecessors.

By a Gentleman born, it is ment, he must be discented from three degrees of Gentry, both by father and mother (for this is the opinion of the Heraldes) otherwise they are called Gentlemen of the first head, night-

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growne, mushrumpes, start-vppes and such other.

Nobilitie it selfe (as some would describe it) is a commendation proceeding from the deserts of our ancient Progenitors: but to speake truely, both according to *Diuinity* and *Philosophie*, there is no true Nobility, but that which proceeds from vertue.

Faith is a rich treasure, yet without works it is dead; so Nobility is honorable, but without vertue it is base. *Iacob* and *Esau* were brethren descended from one wombe, yet the one was noble by vertue, the other ignoble by vice: so *Titus* and *Domitian* were both sonnes to the Romaine Emperour *Vespasian*, but *Titus* was called by the Senate, *The delight of the world*, and *Domitian* through his execrable tyrannies was named, *The monster of humane kinde*. Nobility without vertue, is like a Knighthood without desert: and as there hath beene many noble Families, excelling in vertue, & quality of wit, so there hath beene Cities of honorable account, namely, that of Athens, worthily famed & renowned, where there were bred many wise sages and valiant Captaines, which through their counsell and wisdom did rule and preserue the weale publike, by whose puissance the enemy was repelled, by whose vnconquerable courage & vertue, their dominions were enlarged.

I might likewise speake of mighty Rome, that was sometimes mistress of the world, it was then accounted a great glory to be reputed a Romaine: but as (by the opinion of her owne writers) shee had her originall from a base and a bastardly generation, I meane, from the fugitiue Troians that escaped the burning towne, and slaughtered heapes of their betraied Countymen:
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but her glory hath beene sithens obscured, and (as it were) ouershadowed with darknes : but I wonder that our English Nation, for the glory of antiquity shoulde bee so fond to recount their Genealogy from such a desteyned progeny : a fugitiue people, a crauen generation, hunted and ferrited, from place to place, from country to country, from region to region : their City of Troy it selfe three times sackt, yet to proue our discents from thence, we do mingle our matters with so many fained inuentions, as it might seeme strange vnto wisemen, but more absurd to enterlace the vain fantasies of Poets with matters of truth; and that it might the better appeare, I will set downe the story in as briebe and short manner as I can.

Leomedon the sonne of *Dardanus*, the feyned sonne of Ioue, a false periured Prince, for whose offence (as their owne hystories makes mention) : Troy was first ouerflowne by the raging of the sea, after that visited againe with a most deadly plague; which could not be appeased but by the monthly gift of a Virgin, to a sea-monster, as they fell out by lot, till in continuance of time, it lighted on *Hesione* the daughter of *Leomedon*, who was rescued & freed by *Hercules* vpon conditions formerly vowed, protested and plighted by oath to be performed by *Leomedon* to *Hercules* : but *Hesione* being deliuered, the sea-monster slaine, and the City freed from all incombrances by *Hercules* : *Leomedon* now againe falsifying his promise, *Hercules* to reuenge the disloyalty of that twice periured prince, first sacked the City of Troy, where *Leomedon* sauing himselfe by flight, *Hercules* carried away with him prisoners, *Priamus* and *Hesione*, the children of *Leomedon*, who after

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Hercules being departed, returned againe, and hauing reedified and new builded the city, was a second time assaulted by *Hercules*, who hauing slaine *Leomedon*, and now againe taken the City; *Hercules* that was magnificent in all his enterprises, enlarged *Priamus*, and established him in Troy to succcede his father; who yet againe erected and builded that infortunate City which flourished in pompe and pride till his sonne *Paris*, (who nothing digressing from his vnfaithfull progenitors) in a treacherous manner stole away *Helen* the wife of *Menelaus*, king of Lacedemon, who had both honorably feasted, banqueted and entertained both him and his company: in reuenge of which fact, the angry Greekes arriuing before Troy with a mighty Army, after ten years siege, and a great slaughter of Princes, with other valiant men, by the treason of *Aeneas*, together with the consent of his father *Anchises*, & *Antenor* his confederate; the City of Troy was taken, miserably burnt and defaced, the country ruined and wasted, the aged king *Priamus* miserably slaine, and the whole Troian estate vtterly ouerthrowne: thus writeth *Diclis Cretensis*, that serued with the Greekes against the Troians during that ten yeares warres, who maketh a large description of the disloyalty of the Troians, & (in mine opinion) not without iust cause; for although *Virgil* in his *Aenidos* doth write more fauorably in their behalfe, it is to be considered that the Romaines deriuing themselves from the Troians, *Virgil* himselfe being a Romaine, doth therefore labour so much as in him lies to colour out the vnfaithfullnes of the Troians, and would likewise deriue the Troian Princes from the line of the Pagan Gods, which they them-

themselves had deified; but if *Dardanus* were the sonne of Ioue (as their writers doe report) his Sonne *Leomedon* that proued periured, faithles and vntrusty, did farre digresse from any sacred disposition: so did *Paris*, that was *Priams* sonne, who shewed himselfe rather to proceede from the issue of a diuell, then from the line of a God, as it appeared in his behauiour, both to *Oeneas*; who before had saued his life, and againe with *Menelaus*, that in such a princely sort had entertained him.

And what shall I say of our great Grandfire *Aeneas*, from whome the Romaines would so faine deriue themselves? and from whome (as some of our English writers would perswade) our British nation did descend? let vs see what *Virgil* himselfe doth testifie of him, whole penne is stained in the finest manner, to blazon forth the glory of *Aeneas*, yet doth hee not describe him to bee the sonne of a common strumpet begotten by old *Anchises* of *Venus*, whom the Romaines haue deified together with their great Goddes *Flora*, another bird of the same wing: but *Aeneas*, after he had betraied his countrey, he himself with the rest of his treacherous companions, were forced to wander at the sea, robbing and spoyling, attending what Destiny would bestow of him, landed in the end vpon the coast of Africa, at new built Carthage, where he likewise falsified his faith, and betrayed *Dido*, and so leauing Carthage, in the end arriued in Italy, where, by menacing threatens mingled with faire promises, together with corruptions & gifts, he made such discord & dissention in the coutry, by means wherof such horrible slaughters of the people wer committed, that dispossesting the quiet

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princes thereof, hee established himselfe in the kingdome, raigning there vntill he died; after him, his fugitiue sonne *Ascanius* raigned, and his brother *Siluius Posthumus* succeeded him, that was afterwarde slain by his vblestled Babe *Brute*, who for that fact was banished Italy, and (as some writers would haue it) after hee had troubled many quiet countries, arriued in England, the called Albion, from whence they would deriue our English Petigrie: and this discent is not lightly accounted of by those that are of little vnderstanding, as though it were such a dignity to be reputed the posterity of a harlots brood: I like not the conceit, and I hold it to bee as fabulous, as that of *Dioclesian* the Sirian Prince, who (as some of our English Croniclers do affirme, committed thirty of his daughters to the sea in a small vessell without Pylote or guide, who chancing to land in this Isle, called it Albion (after one of their owne names) and after this arriuall of these thirty sisters, they were carnally knowne by Deuils, and brought forth a propagation of Giants, which were afterwarde slain by *Brutus*.

A ridiculous tale, and for matter and circumstance, fitter to furnish the *Legenda Aurea*, then to be inserted for matter of truth in a Chronicle history, and it may well become the Romaines to bragge of their predecessor *Aeneas*; but for vs that be English (me thinks) there should be small pride to depend of that antique generosity, that is so basely descended: and againe, comparing of histories, there is no possibility, how the tales can hang together: for the fictions of Poets, they are no groundes for Historians to build vpon, and therefore to returne againe to our first purpose, I say

say, there are degrees of gentrie, aswel as of dignities & honors, and that one is so much more a Gentleman by birth then another, by how much his Gentry is more ancient, more renowned, more manifest, and more mighty, which may bee said, not onely in respect of birth, but likewise in respect of vertue.

Gentlemen bee of three kindes, the first in respect of bloud, for so the vulgar sort vnderstands it; the second, in respect of vertue, for so the philosopher doth teach it: the third, in respect of both, and that (say I) is true Gentrie indeed.

Gentrie by bloud belongeth but to the body; but gentrie by good conditions, hath relation to the mind: but when a man is gentill both by birth & vertue, I see not what may bee added vnto him: yet some would haue a third supply of riches & wealth, but riches can adde no degree to a Gentleman, and hee that would draw gentrie from wealth, is iniurious to the graces that are giuen vs from the heauens.

But wealth is a ready instrument to put in practise certaine vertues belonging to gentrie, namely, bounry, and liberality: otherwise riches are rather a disgrace then a grace to a Gentleman, that doth not bestow them bountifully, as is befitting his estate.

Yet those that be of the scraping humour, wil sometimes pilfer a Text out of the holy Scripture, which, wresting into a wrong sense, they will alledge for themselves, that their greedy heaping and gathering together, is but a christianlike care, that euery man should haue to prouide for his family.

These scraping excuses are fitter for Churles then
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for Gentlemen, (and yet methinkes) *Simonydes* shifted himselfe pretily, who being demanded, why he began to grow so miserable in his latter yeares, to fall a hording vp of riches, when he was ready for the graue; to acquit himselfe from a couetous disposition, answered, because (said he) I had rather haue goodes to leaue to mine enemies when I am dead, then to stand in need of my friendes, whilst I am aliue.

I cannot forget to giue *Dionisius* his due commendation, who being aduertised of one that abounded in wealth, and yet liued a sparing and a miserable life, he commanded the party vpon paine of death, to bring in his riches, and to resigne all that euer hee had to bee disposed at his pleasure: the party that durst not directly contradict what the King had commaunded; made semblance to deliuer all that euer hee had, but secretly reseruing a small portion to himselfe, wherewith departing into a remote place, hee after liued with that little pittance, (which he had concealed in a more bountifull manner, then euer he had done before when hee was possessed of his greatest aboundance; which being certified to *Dionisius*, hee sent yet once againe for him, and giuing him all which before he had taken from him, he laid; now thou knowest how to vse riches, take what is thine owne, for now thou well deseruest them.

I might conclude, that if the enioying of wealth & riches, be matter sufficient, to make a man to be gentilized, it were then a vilde thing to bee a Gentleman, because they are seldome attained vnto, but by oppression, extortion, deceit, fraud, & such other corruption:
there

there are comprised vnder the title of Gentry, all Ecclesiastical persons professing religion, all Martial men that haue borne office, and haue had commaund in the field; all Students of Artes and Sciences, and by our English custome, all Innes of Court men, professors of the Law: It skilles not what their Fathers were, whether Farmers, Shoomakers, Taylers or Tinkers, if their names be inrolled in any Inne of Court, they are all Gentlemen.

The profession of Armes being honourable, euery ordinary Souldier that hath serued seauen years without reproch, ought to be accounted a Gentleman, and by the lawes of Armes may challenge the combat of any Gentleman, in defence of his reputation.

A Gentleman hauing aspired to any title or dignity in the field, and in respect of age, or of any other infirmity is retired to his owne house, or to any other resting place, ought neuerthelesse to enioy that title and reputation, which he had formerly gained.

Amongst Students, there be many, that to attain wisdom and knowledge, haue betaken themselves to continuall study, and haue thereby attained to singular vertues, and for profound knowledge in many matters, be had in admiration: but that kind of vertue that extendeth it selfe to the common profit of all men, that is altogether occupied about the maintenance of the common wealth, hath his first preferment, but those that doe but imploy the benefite of their studies to some particular purpose, or to their own priuate gain, must giue place to the former. The true martialling of loueraigne honour, to place euery one in his right degree, and to giue him his due; the Diuine is first to haue

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preferment, for the Minister of the word of God ought to haue the chiefest and most honourable place, especially when they be such as they ought to be, as Saint Paul writing to *Timothie*: *They deserue to haue double honour* (saith he) *where they reade or preach the Gospell, & where their works and manner of liuing are conformable & agreeing to their doctrine.* And as Saint *Hierome* saith; *Great is the dignity of Prelates, but greater is their fall if they be wicked.*

But this honour thus rendered vnto them, they can not challenge as their proper right or due apertaining to themselues, for that Prelate that is ambitious of worldly honour and estimation, doth rather smell of the Spirite of Antichrist, then shew himselte to bee a follower to our Lord and Sauour Iesus Christ, whose prescriptions are humility: for hee that exalteth him selfe, or desireth to bee great amongst you, let him be brought low (sayeth our Sauour) let him bee your seruant.

It is manifest, that in *Mathew* and *Marke*, he reprobeth the ambition of the Sonnes of *Zebedie*, who ambitiously desired the one to sit on his right hand, the other on his left; and as Christ elsewhere condemneth the ambitious affections of such as ambitiously desire to exalt themselues, and to seeke superiority: so doth he in like sort condemne all other, what or who soeuer, that are so puffed vp with pride and arrogancy, that they disdain to giue place and reuerence to those that haue iurisdiction and magistracy in the Church of God: and there is no lesse pride and contempt in those that will refuse to giue honour and reuerence to him that is in authority to beare office and rule in the
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ministry, then there is in him on the other side, that doth ambitiously desire to rule, but not to profite the Church; the which, so farre as my little skill will afford me, may most aptly bee applyed to the Pope & his shauelings.

But he that hath any spirituall charge, or hath the cure of soules in the Church of God, I say with Saint Paul, *He is worthy of double honour*, and he that diligently preacheth the Gospel and confortneth his life according to his doctrine (I say still) wee cannot reuerence him enough, nor render him too much honor.

Our Sauour himselfe would in no wise take vpon him to iudge betweene the brethren that came vnto him about the diuision of their land; neither is there any example in all the New Testament, where any of the Apostles (after their calling) intermeddled wih matters appertaining to temporall Magistracy, but applyed their whole endeauors to the preaching of the Gospel; the auncient Romaines had that obseruation, for they would in no wise admit that their *Flamini*, nor any other of their sacrificing Priests, should beare any rule or gouernement in the common wealth, but that they should onely exercise themselves in the seruice of their Gods: but this prohibition was not done in any disgrace, whereby to abate or diminish the least iot of their honor or estimation, for king *Dridanias* censuring of professions, which might bee most worthie, gaue the highest degree of honour to the Priests, that did dayly offer sacrifice in the temples of their Gods.

If the Heathen did thus much exalt and dignifie the reputation of these prophane Priests that were but

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dedicated to the seruice of Idols, and Pagan Gods, what estimation, what reuerence, what honour may wee render to those that are the Ambassadors of the Almighty God? that are sent vnto vs with the glad and ioyfull tidings of our saluation? that are our Fathers to beget vs to Iesus Christ, by the preaching of his Gospell? that are his Stewardestes to dispence his holy mysteries amongst vs: to whome wee are not onely to attribute honour, but for whome wee are also bound to pray: if they doe not make themselves vnworthy of it by their owne contempt, by their couetousnes, by their pride, and by their ambition, as there bee some that haue set themselves opposite to the ordinance of the Church, that haue set the holy scriptures at a iarre, that will many times make the glose to ouerthrow the Text, that will cry out for Discipline, yet will obey no Discipline, that will take vpon them to teach al men, yet they themselves wil not be taught, that are angry against Bishoppes, and would not haue them to be Lordes, yet are become so Lady like themselves, that they would haue euery one a new fashion particular to himselfe: these are to proud in their own conceites, these be they that disdain to yeelde to authority, do shew greater pride in their contempt, then the other can shew in their most ambitious desires.

Saint Paul writing to Timothie: Hee that desireth the office of a Bishoppe, that man desireth a good worke: I hope the office of a Bishoppe is not altogether without authority, and that authority in the Church of God, is not altogether vnworthy of honour: and where Christ prohibited his Disciples, that they should not be caled Rabbi, that they should not be called Doctors,

&c.

&c. by the opinion of the most learned writers, those words of Christ doe not condemne superiority, lordship, or any other like authority, but the ambitious desire onely; neither doth he say elswhere, that no man should be great, or beare rule amongst them: but his words are; *He that desireth to be great amongst you, let him be humbled*, And *Timothie* notwithstanding those words spoken by Christ, calleth himselfe the Doctour of the Gentiles; and *Paul* in like manner writing to the Corinthians, calleth himselfe their Father.

Now as the holy Scriptures exhorteth the professors of the Gospell to be humble & mecke, so we ought to render them the first title of honour, and to give the precedence in the formost ranke, especially to those that do not ambitiously desire it. Loe, heare now the difference betweene the Disciples of Christ, and the followers of Antichrist, the one refuseth the preferments of the world, that are offered vnto them by the Deuill, and contenteth themselves with their vocation in the ministry: the other with the Pope, accepteth of al that is offered, & besides their ecclesiasticall promotions, they hunt after temporall iurisdiccions, & other proud titles of the world, to vphold and maintain their pride and ambition, for the better manifestation whereof, I thinke it will not bee out of season to remember a iest, that was merily broken by a plaine Country fellow, vpon one of the Popes Chaplaines, the Bishoppe of Cullen, who passing on a iourney sumptuously mounted, and gorgeously furnished, both himself and al the rest that were in his company, was encountered by a rude country fellow, who comming to the Bishop, after hee had bluntly saluted him, he saide, my Lord;

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I haue heard speaking of *Peter* and *Paul*, and of some others that were reputed to be good and godly men, I may well commend their goodnes, but I will neuer prayse their wit, for they were glad to amble about the country on foot, for falling followed (perhaps) with some poore thred bare fellowes like themselves, but I see God hath prouided for your Lordship better then for them, or your wisdom is the more to prouide so well for your selfe.

The Bishop that heard himselfe to bee thus pretily nipt, returned this answer; but sirra (said he) you mistake your text, you thinke I take more state vpon me, then is befitting an Apostle; but let *Peter* & *Paul* goe or ride how they list, I am not only the Bishoppe of Cullen, but I am ouer and besides a Prince Elector: and for this state that you thinke I take vpon mee, as you thinke it to be too much for a Bishoppe, so I know it to be too little for a prince, and thus you are answered: you haue answered well (said the other), but good my Lord but one question more, if this prince Elector, that you speake of, do happen to goe to the Deuill for his pride, what will become of my Lord Bishop of Cullen?

We might make the like demaund to the Pope, who notwithstanding his humble pretence to bee *Servus Sernorum Dei*, yet hee assumeth to himselfe the dispose of the whole world, & not contented with that neither but he further taketh vpon him to haue commaund both in Heauen and Hell, to let in, and shut out, as it pleaseth him: but because his intollerable pride is well inough knowne, I may be the more sparing: it was the bounty and liberality of princes, that first begat
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this ambition in Popes: so, ambition was it againe that first destroyed Religion; but for the true professors of the Gospell (I protest) I thinke it a sinne, to carry any ill conceit against the, whose praier vnto God doth so appease his displeasure towards vs, that hee many times forbearth to punish vs, when wee haue worthily deserued it: and as the prayers of *Moses* did rather procure the victory against *Amalecke*, then all the swordes that did accompany *Iosua* to the fight: so I beleeue that the petition of one godly man, deliuered with a confident zeale, is of more effect then the prayers of a multitude, that are but breathed in words, and are rather vttered from the mouth, then proceeding from the heart.

Hauiug thus placed the Diuine in the formost rank; the Souldier is next to be preferred: for honor cannot be wanting in those men of valour, that haue restored to their country their bloud, which their conntrie first gaue vnto them: if wee stand vpon birth onely, then the most auncient, whether in Nobility or Gentility: if we stand vpon desert, then the martiall man, hee that doth deliuer his country from the seruitude of strangers, the oppression of Tyrantes, that doth countermaund the miseries of ciuill dissentions, that doth restraime the pride, and ambition of aspiring traitors, that doth inlarge their territories, defend their liberties, vphold and maintaine Iustice, and make honorable defence against all innaders.

The Souldier is the man that holdeth the whole world in awe, and is not onely a sure defence against forraine inuasions, but likewise against domestically rebellions: wee need not in this case to seeke after
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farre set precedents, when wee haue home examples inough of our own, who hath not heard of *Iack Straw*, *Iacke Cade* and of *Ket*, with many others now of later times in Ireland, that if the Souldiers sworde had not beene of greater vertue, then a writ out of the Kinges Bench, to haue brought them before my Lord Chiefe Iustice, they would neither haue made appearance nor haue paid fees.

I say then, that the execution of Iustice lieth in Arms: but (me thinkes) I see a Lawyer laugh at this, for those that bee of the sorrier sort of Lawyers, will in no wise that the Souldier should bee a maintainer of Iustice, for that they onely would arrogate to themselves: but for the better credite of the matter, I will salute my Maisters of the Law with a few wordes deliuered by *S. Ambrose*, and thus they follow.

valiant men that do defend their Country, and protect the Weale from spoile and ruine, doe the office of true iustice; Souldiers do protect the common wealth, and they defend it from all sorts of spoile, eyther forraine or intestine, but onely they cannot saue it from the spoyle of the Lawyers.

Hauiing thus placed the Deuine and now the Souldier, in the third ranke are to march, those that doe compose and compound lawes and ordinances, for the maintenance of right and ciuill societye amongst these the venerable and reuerend Iudges, and all other that are established in office and authority vnder Princes, but especially, if they execute their places with honour and honesty.

The Lawyers will neuer thinke mee to be a good Sariant Maior, to martiall them thus in the Rereward,
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that would ranke themselves with the formost; especially, in the time of peace, for they take themselves to bee the onely Agents of a happy government.

It is our wickednes that maketh the Lawyer necessary; so necessity is it, that maketh him honourable, & therefore he is not to march in equall ranke, neither with the Souldier, nor with the Philosopher.

The principall office of the Law is, in the time of peace to commaund things honest and vertuous, and to forbid what is dishonest and vicious; but what can the Lawyer doe with his prescriptions, before there be a settled obedience, which is first to bee established by the Souldier?

It is truth, the Lawyer and the Souldier could neuer thrive both in one shire, and therefore no maruell though they crie out with *Tully*, *Cedant arma togæ*, for, these doe not onely loue to sleepe in a whole skin, and are afraid of knockes, but vnder the pretence of honouring peace, they would both excuse their cowardize, and would arrogate to themselves a supream authority, to be the principall pillars to conserue and vphold peace; and because *Tully* would haue it, that weapons should giue place to the gown, they would from hence conclude, that the Souldier must giue place to the Lawyer; but as good lucke would haue it, *Tully* himselfe in the same booke of *Officiis*, hath bequeathed a double honour vnto those men, who armed do make warre, and robbed do gouerne the common wealth: and the Poets haue fained *Minerua* to be armed, signifying, that Captains and Souldiers, should be as wise in counsailling, as couragious in conquering as politike in keeping, as valiant in getting.

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But to put all questions out of doubt, and that the Lawyer should not thinke himselfe disgrast, by giuing place to the Souldier, I wil proue by sufficient instance that the profession of Armes is more honourable then the profession of Law, and so by consequence the Soldier is of greater worth and excellency then the Lawyer.

The affaires of warre is a knowledge behoueful for the greatest Monarch, when a king is not so much renowned for his crowne, as for his skill in knowledge of Armes. The nine Worthies of the worlde, were Martiall men, reputed honourable for their prowes, not for their knowledge eyther in Law or Philosophy though the knowledge of them both be of great excellency.

Although all the gifts of Fortune are to be despised in respect of learning; yet there is nothing so glorious, as to bee called a great Captaine, or a worthie Souldier: and it was very neatly answered by him, who being demanded by his friend, whether hee had rather to be *Achilles or Homer*; asked the other again, whether he had rather to be a Captaine or a Trumpe-ter: letters are but the ornaments of Armes, and learning is more necessary for a man of Warre, then for any other profession.

The aduentures vndertaken by warre, the true pro- uocation is glory; but he that sauoureth not the fruits of letters, hath as little feeling in the greatnes of glory. A man that is ignorant in Artes, can neuer excell in Armes, and as *Plato* sayeth; Happy is that common wealth, where eyther the Prince is a Philosopher, or where a Philosopher is a prince: so it may be cal-
led

led a fortunate warre, where the chiefe Commander is a great scholler, or a great scholler is the chiefe Commaunder.

What made the Romaines to become so famous, but that their Captaines and Commatinders were as great schollers as they were warriours? it is not exercise in warre, that maketh euery man fit to be a Captaine, though he follow the profession neuer so long, especially, if he be vnlearned; yet there is none so vnapt for the warre, but if he be lettered, it so much the more helpeth his experience.

A man that is aged (let his yeares be neuer so many) yet he seeth but the things that are done in his owne time, but the learned man seeth not onely his owne age and experience, but whatsoeuer hath beene done many hundred yeares past, yea since the first Writer tooke penne in hand: and therefore as well amongst Souldiers, as amongst all other professions, the vnlearned must giue place to the learned, for no memorie can compare with writing. And as amongst the vnlearned, he that hath liued fourescore yeares, must haue more experience, then hee that hath liued but forty: so hee that seeth by bookes the accidents of a thousand yeares, knoweth more then hee that by liuing a hundred yeares is able to attaine vnto.

I might inferre examples of excellent Captaines of old time, which all enjoyed the ornament of letters, with the prowes of Armes;

It is well knowne that *Alexander* had *Homer* in such reuerent estimation, that hee laid his *Iliades* alwayes vnder his beds head; and hee applyed diligently not those studies onely, but also the speculation of philoso-

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phy, vnder the discipline of *Aristotle*.

Alcibiades in like manner increased his vnderstanding, as wel by letters, as with the instructions of *Socrates*. What diligence *Caesar* vsed in study, his owne writings doe sufficiently make manifest.

Scipio Affricanus would not goe without the bookes of *Xenophon*.

I might further speake of *Lucullus*, *Scilla*, *Pompeius*, *Brutus*, and of many other both Romaines and Gretians, that were famous Souldiers and great Philosophers, & how conuersant a matter it hath been in times past for Arts & Arms to march together in one ranke.

This might suffice to proue that the dignity of the soldier is not bestowed vpon him *gratis*, or (as it were) without desert; but that it appertaineth vnto him by property and right, and but according to his owne merite; then who is more fit to manage the affaires of peace, as hee that hath an able iudgement to know what is fit both for peace and warre.

But it hath beene a former question, & disputation hath beene had many yeares sithens, what profession might be thought to be most worthy; and sundry men haue hereupon giuen their seuerall censures.

King *Oridanias* was wont to say to the Cicilians, that to the sacrificing Priestes of the Temple, most honour was due; whereby it may appeare, that the religious from the beginning were had in reuerent estimation: & it was not giuen them without some consideration, for as it is recorded, the Priestes of *Diana* were limited to their seuerall seasons, the first wherein they might learn wisdom, the second, wherein to exercise it themselves, and the third, to instruct others; *Brias* king of *Argines*,

giues, gaue most honor to the Philosophers that read in schooles. *Numa Pompilius* amongst the Romains, was of opinion, that he was worthy of most reputation, to whom had happened the victory of any famous battel and that was fortunate in warre.

But *Anaxarchus* the Philosopher, ordained amongst the Phenitians, that in a common wealth, such shoulde be especially honoured, who in the time of peace entertained the state in tranquillity; and in the fury of war, was found to bee a valiant protector of the limites and liberties of his country, concurring with that of *Tully*, who likewise preferreth to the highest degree of honour; those, who armed doe make warre, and robbed, do rule and gouerne the common wealth: but because this little pause of peace, hath euen almost lulde vs in that security, that now the souldier hath hanged vp his armor a rusting by the wals, they would likewise hang himselfe a rusting with his Armes, I thinke it not amisse therefore to giue him a litle furbushing, though not to cast him into any counterfeit colour, or so to vernish or gild him, wherby to make him more bright by Art then he is of himselfe by Nature: a litle therefore to rub out the canker, that time hath already begun for to eate, I will make him as well as I can, to glister and shine in his own vertue.

Warre is a minister of Gods iustice for sinne, God is not the author of ill, but the chasticer of abuse; he ordereth the will of Princes to punish or reuenge: the Souldiers as obedient Subiectes, are the Minister to performe: if power were not to maintaine Princes proceedings, the Prince might sometimes bee dispossessed of his Estate; cruell handes woulde bee

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layed on the Ministry, yea, the Lawyers would bee pūlde from the Barre, and the Iudge pluckt downe from the place of Iustice; so that in peace the name of a Souldier restreyneth the rebellions, and in warre, maketh subiect the proudest resister.

The Souldier referreth himselfe to the will of the prince, the prince is not disposed but by the direction of God, who since hee is the gouernour of euery actiō, I dare auow they are not vicious.

It may be obiected, that in the proud attemptes of Princes, the Souldier is still present, not respecting the cause so much as his owne profite.

This were a hard position to bee obiected against Lawyers, but the Souldier being a subiect, is tied to follow his Prince: but in iniurious enterprises, I know there are Souldiers, that are as contrary to the warre as he that is most ready to reprehend: who by prooffe and not by gesse, do conclude of the euent of the battel when the cause proceedeth from a wrongfull ground.

But let vs speake of Souldiers in their minorities, when they first become to bee apprentices to Armes. In the choice of a Souldier, wee do not onely regard the ability of his body, but the quality of his minde: for if religion, circumspection, preuention, counsell, experience, zeale, fidelity, resolution, continency and care, be not in him that should enter the profession, the charge is ill lookt into; neither is such a one to bee admitted, that is not thus accomplisht: then if a Souldier of iudgement be had, when he is imployed, how liues he in the field? first, in the feare of God, not assured of his life, from one houre to another, surely tied to al vertuous actions, abstinent in diet, diligent to please

please, carefull to correct, dutifull to obey, tired with trauell, handes, feet, legges, thoughts and all, toyled, occupied, and employed, so that neither leisure serues him to be idle, nor the seuerity of his Captaine admits him to runne astray: such Souldiers should be, and thus they ought to be employed, and if there were not some such, the name and title were hardly bestead.

For those imputations wherewith Souldiers are charged, to be rash, rebellious, cruell, mutinous, incontinent, &c. they are but scandals malitiously imposed: for first, if they were rash, their successe would be more infortunate, then commonly it falleth out.

If rebellious, and not to bee gouerned, without doubt, *Alexander* had not conquered so many countries, subdued so many kingdomes, and ouercome so many nations, and (as it were) but with a handfull of his Macedonians and Cretians.

If bloody minded, why then spared *Cesar* those Senators, & citizens of Rome, when both by their own hand writing and often attempts, hee well knew to be the followers of *Pompei*, and his capitall enemies.

If murtherous, how often might the Venetian Armies haue worthily spoiled the whole Iland of Create, which not onely had murthered many of their families with the sword, but also rebelled against them fise or fixe seuerall times.

If incontinent, what caused *Scipio* to redeliuer that noble young Virgin, who for her passing beauty, and great admiration of person, was presented vnto him as a rare gift; *Scipio* himselfe amated at the sight, would yet deliuer her to *Luceias*, to whome shee was espoused, and gaue him also for a dowrie, the gold that her parents

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parents had brought to redeeme her.

If couctous, how fell it out, that after *L. Mumius* had taken Corinth, and adorned all Italy with the riches of that spoile, he kept so little to his own vse, that the Senate was faine for very need, to giue dowry to his daughter of the common treasure.

But because Rome hath beene especially famed, let vs see from whence shee attained to her greatnes, we shall find that the Souldier was he that defended the estate, the Souldier was hee that made Rome notable: yea, the Souldier was he that had the creation of the Emperour. When the souldier had this sway, peace was as plentifull at Rome as after it was, the reuenews of Rome greater then now they be, the abomination of Rome lesse then now it is: In the time of the souldiers gouernment, Rome was renowned for her iustice, and was reputed to bee the mistris of the world: now the rule is in the hand of a counterfeit priest, Rome is infamed for her idolatry, and is accounted the scorne of the world: In the dayes of *Traian*, other countries sought their lawes from Rome, now in the dayes of the Vicar of Christ, Rome is accounted lawles of all the world.

In the losse of a souldier, how mourned *Iulius Caesar*? whome not onely he dignified with great honors being aliue, but also buried with bitter teares being dead.

Pompei the great builded the city of *Nicopolis* to no other end but to harbour souldiers.

Alexander the Romaine, would seldome giue giftes vnles it were to souldiers, affirming it to be vnlawfull for him that was high steward of the common wealth to conuert those reuenewes which the Pro-
uinces

uinces did contribute, eyther to his owne sportes and pleasures, eyther yet to spend and consume them amongst his friendes and fauourites.

Yea, the most notable Emperours, that euer yet were heard on, hath accounted of a Souldier as of his familiar, calling him his companion, and fellow in Armes. Now I haue heard of them, that haue been learned in the lawes, and some others likewise that haue beene famous Orators, that haue been entertained by Princes, but neuer reputed to be their fellowes, yet many times accounted to be their flatterers, to sooth the vp in their pleasures, and to follow and vphold them in their idle humors.

Perhaps, for the maintenance of a good Plea, a lawyer may get a little popular praise; but the souldier, for subduing an enemy to Rome, had the honor of a Triumph. I might here enlarge a great deale of other matter fitting to my purpose: but will you heare what testimony the holy Scriptures will affoorde vs in the commendation of Souldiers? in the 3. of *Luke*, amongst a number of all sorts of people that came to *Iohn Baptist*, at well to heare him preach, as also to bee baptised, the soldiers were not behind, but stired vp with the like godly zeale, they came amongst the rest, desirous to bee instructed in the way of their saluation, and as the other had done before them, they demaunded of *Iohn* what they might do to inherite heauen; the Prophet rendring no rough reply, mildly said vnto them, *Doe no violence, but be content with your pay.*

If I shold a litle paraphrase of this Text, I might easily make it appeare, that souldiers are not so puffed vp with desire of a little transitory glory, that they neg-

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lest the glory that shall endure world without end.

The Captaine againe, that sent vnto Iesus aboute helping of his sicke seruant, as our Sauour was coming towards his house, hee was encountred by a second messenger, acknowledging himselfe vnworthy to receiue him vnder his roose, beseeching him but only to speake the word, and he knew his seruant should be safe, whereat our Lord himselfe wondred, and turning him to those that followed, he said, *I haue not found so great faith, no, not in Israel.*

There is yet mention made in the Acts of the Apostles, of *Cornelius* a Captaine, a deuout man, & one that feared God, with all his hould, to whom an Angell appearing, willed him to send to Ioppa for *Simon Peter*, who should instruct him, and baptise him in the name of Iesus Christ; and the Captaine called vnto him a deuout Souldier (for those be the wordes of the Text) whome he sent with others, about this message.

This Testimony we haue in the new Testament of Souldiers that were godly enclined: but I doe not finde mention made of any Lawyer, but of those that came amongst the Scribes and Pharisies, that sought still to tempt and crucifie Christ, against whome our Sauour himselfe, pronounced, *VVoe be to you Lawyers, for you loade men with beaue burdens to be borne: but you your selues will not touch them with your little fingers.*

I haue trauelled a large circuit, and by what is already past, it might well inough appeare, that he is most beneficiall to his Country, whose body executeth what his wisdom plotteth, I might yet holde on a larger iourney, but I thinke it needles, and therefore I meane to weary my selfe no further.

But

But I cannot see what the Lawyer can challenge of his country, the Lawyer (I meane) that makes his plea but for his priuate profite, whole onely contemplation hath but regard to his owne cofers.

In the beginning, when *Iustinians Radices* were not knowne, but the law of the Tables were taught, then the law was not in the ciuill magistrate to dispose, but the Priest had it to propound: that law was deliuered by succession, and confirmed by the presence of the Law-giuer: and whilst that law was continued, Israel was partaker of the promise; the Heathen fell before them, for the Lord of hostes was amongst them, but in continuance of time, as sinne and corruption began to encrease, the lawes likewise began to multiply: for it is offence that begetteth lawes, and from the wickednes of men, it is that good laws do proceed.

Dionysius of *Siracusa* (though otherwise a tyrant) yet hee made a Law, that those that excessiuely gaue them selues to banqueting, should bee punished with great asperity: *Licurgus* made a Law against drunkennes, *Augustus Caesar* against pompious buildings, the *Lucanes* against prodigality, the *Lacedemonians* against excessse in apparrell, the *Egyptians* against whoredome & adultery, the *Thebians*, against negligent parents, that brought vp their children in idlenes and insolencie, the *Romaines* against those maisters, that were too seuer and cruell to their seruants; and there was a Law established in Rome, called *Iulia*, the tenor whereof was, that no man should be so hardy to shut vp his doores, whilst they were at dinner, that the officers of the City might haue the more easie accessse to see if their ordinary did not excede their ability.

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I might speake of the lawes of Draco, of those that were made by *Numa Pompilius*, and of infinite numbers beside that were made by severall men at sondrie times, and for diuers purposes, so that law is but leuelled by direction, administred by appointment, and stil referred to reformation.

This Canon may be annihilated by this learned Doctor, that distinction frustrated by that Expositor, and what not turned Topsi-turvy, to serue the season for the Lawyers commodity.

There is no agreement amongst themselves, for what they confirm to day, to morrow they disauow; looke into their own Canons, consider of the first institution of their laws politique, positue, and prouinciall, and there will be found so many corrections, so many frustrations, so many anticipations, so many cauteles, and such severall expositions, as the student had need euery day of a new memory, to consider of his newe coated clause. With this multiplicity of laws, there is likewise crept in such a superabundance of Lawyers, that by wresting and corrupting of the lawes, doe maintaine themselves, their wiues and their family, in presumption and pride.

These bee they that with *Protulus* the sonne of *Nerua*, by their iniurious cauillations, wil destroy the cause of *Otho* their familiar friend, and will not let wickedly to betray him to *Vitelius* for a little gaine.

These be they that with *Christopher* of *Castill*, haue bound themselves apprentices to variety, and with *Eneius Popilius*, will know nothing without a golden Fee.

These be they that with *Baldus Perusinas*, are aswell hated

hated for their inconstancy, as honoured for their learning, and with *Saturnius* (that was neuer heard to deliver a profitable sentence in Law) doth yet uphold their ambition by the scrapings of the law.

These be they that with *Hortensius* will pleade hard for *Verres*, for the fee of a siluer Spinx, and with *Ausgilus Rais* will conclude his Clients cause, if he deny him but to change a peece of base mony.

These be they, by whose corruptions, the lawes are made but Traps and Traines, whereby both rich and poore are caught and spoiled, and how many Athenian Orators haue we, that wil counterfeit the Squinancy for a litle gaine, and yet are to open mouthed against the poore mans processe, that will make their plea, but according to the peny, that will come delays from Terme to Terme, from time to time, from yeare to yeare, that haue so many shifts, and are so full of collusion, that I protest, I doe not know any thing wherein wee stand in greater need, then of prouident and godly lawes, whereby to curbe and restrain the corruptions of the greatest number of our Lawyers, but especially from the detestable exactions of those that bee Clarkes and vnder officers, that are cryed out vpon by poore suitors, for their extorting & taking of vnreasonable fees.

But as I haue heard there hath beene some reformation of these things in England, and I hope there will be the like had in Ireland, where this extorting by Clarkes, is in such vse and custome, that some of the discreet Iudges themselves, haue found faulte at it, and I my selfe haue heard no worse man then the Kinges Attorney Generall of that realm that did both

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mislike and promise to be a mean to redresse it, as likely a man to performe his promise, as that realme doth afford. By this little that hath beene said, it doth appeare, that this infinite number of Lawes that are now in force, are but the positions of men, founded at the first to good and godly purposes, and the groundes worke of them laid by the Almighty himselfe, and deliuered by *Moses* to be published to the people; and although the Law of it selfe intendeth nothing but right, and being leueled and proportioned according to the first institution, it ministreth iustice, and it profiteth the common wealth; yet being (as it is) brought into hucstors handling, it is made the very instrument of iniury and wrong: for these, by their wrested gloses and subtile expositions, haue set the lawes at a iarre amongst themselues, and doe inforce one law to ouerthrow another: and as these fellowes haue set the lawes together by the eares, so they are as ready to set neighbours at variance; for there bee amongst them, that doe apply their whole endeauours to trouble the common peace, by setting discord and discention amongst dearest friendes: for there is nothing in their mouthes but law, law, and they will make semblance as though there were no law to bee found, but what is insconst within the little prety compasse of their plotting braynes, and written in their owne bookes; and they will not let to say (& to sweare too for a need) that the Souldier (aboue all other) is a lawles creature contained within the compasse, neither of law nor order, nor gouernement: but who hath not heard of the Lawes Martiall? or where is iustice ministred with greater seuerity, then in a well gouerned Campe?

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may, what sharper Lawes whereby to restreyn the malice of all manner of mischief, then the lawes and disciplines prescribed to Souldiers: what the Deuine setteth down for offense, and not to be followed, is neither admitted by the Captaine, nor let slip without correction; and what vice is it that the Preacher exclaimeth in the pulpit, but wee condemne in the Campe? and what they finde neglected in Religion, wee punish and correct with great seuerity: but some will say, all this is to no purpose, for the Martiall lawe was but ordained for criminall causes amongst souldiers, but for sutes depending in controuersie, and for matters of claime or title, what hath the Martiall lawe to do with that?

Giue me leaue yet to speake my opinion, though not so hasty to burne for mine opinion, it cannot bee said then that Souldiers doe liue without law: but if matters proued by circumstance, bee of sufficient credite, I thinke our Martiall law to bee more authenticall, of greater estimation, and of more honourable account then any other law whatsoever, that was but disposed and founded by men: would you heare my reason, why wee see it by dayly experience, that in common controuersies, which cannot bee determined by ordinary courses, they are brought vp and remoued from Court to Court (but from the lower still to the higher) otherwhiles brought to the Councell table, sometimes censured by the King himselfe: so likewise, in controuersies and matters in question whatsoever, where there is no proofe to be made, neither by confession, witnes, nor any other circumstance to manifest a truth, when there is no law able to decide it,
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nor Iudge to determine it, in such a case (by the lawes of all nations, the triall is still referred to the lawes of Armes, from a Company of wrangling Aduocates, that with their sophistications doe hunt after continual darknes, to the honourable prescriptions set down by Souldiers, that to discouer falshood, to bring hidden practises to open light, to make their trials by way of Combat, presupposing that God, who onely knoweth the secrets of all things, will giue victory to him that adventureth his life for iustice and right.

This supposition is not vainely grounded, for histories are full of examples: how many vngratious and vngodly practises haue beene discouered and laide open, and of many other trials that haue beene made by those honourable incounters of Combat, & somtimes determined by Martiall court?

But the Souldiers confidence is not to be forgotten, who referring the equity of his cause to the righteous iudgement of God, doe neither seeke for loue, nor for fauour, nor for gaine, neither are they drawne by any manner of corruption, to obscure matters, to darken them, or to shut them vp in a golden cloude: or after three or foure yeares continuance insute, to make them more intricate then they were the very first day they were commenced.

No, the martiall law is of a more speedy dispatch, it seeketh no corners, it neither vpholdeth wrong, nor suppresseth right: I may therefore conclude with a good conscience, that if there be not some difference in the lawes themselves, yet in the administration there is a great inequality.

I would not wish you to belecue for all this, that I
would

would haue all sutes, all quarrels, and all manner of controuersies to be tried by martiall law: doe you aske me, how I would then haue them ended? I protest I will tell you what I would doe my selfe in such a case; I would walke Powles till I were weary, but I would meet with him that wold say, I had don him wrong, or betweene whome and my selfe, there were like to arise any cause of contention or sute in law; and hauing once found him, he should be very hard hearted, but I would intice him to a Tauerne, where calling for a pottle of wine, and placing it at the vpper end of the Table, I would make it an arbitrator between vs for that time, and I would likewise draw in some other of our friendes and acquaintance, that if the wine shoulde be too hote or too furious in his execution, they should moderate and qualifie his rigour with some indifferency: you know my meaning, if it were a matter of a thousand pounds weight, I had rather abide a triall amongst neighbours and friendes, (that might make a quicke dispatch) and a quiet end, then to follow a sute at Westminster Hall, that will scarce be finished in an age, especially, if the matter bee doubtfull or intricate. To conclude, I would not wish a wise man to goe to Law at all, if it were possible; marry, if there bee no remedy, arme your selfe with patience, and store your purse with crownes; for be sure, you shall haue occasion to vse both the one and the other: for the Lawyer and the Vintner too, are very cosly if they bee well followed, and they do both of them make their greatest gain by selling of the Elements, for the one sels water, and the other sels wind; but *caueat Emptor*, for he that sels wine, though it be but by the pint, wil gaine

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more at the yeares end, then hee that buyes it by the pottle: but he that liues by venting of law, woe be to the buyer, for they retaille such rotten stuffe, they will make you pay for the very dregs & drosse of their law; they sell the very parings, the scraping, and the offscourings of the law at vnreasonable rates: you shall pay for euery lease, for euery line, for euery word, for euery syllable, for euery scrape, for euery dash with a penne, for euery drop of inke; you shall pay for their toying, for their trifling, for their delaying, sometimes for their lying; you must attend at their chambers, you must wait for them at their study dores, you must bee sure to haue their fees in readines, for he that wants mony amongst Lawyers, is like a flower in the Frost, nipt in one night, and withered the next day.

Cato seeing the inconuenience that grew in the common wealth by the prouocation of Lawyers, that animated and maintained dishonest sutes & quarrels amongst neighbors and friends; wished that the courts of Pleas might be set with trappes and ingines, to catch and insnarle the professors of that study of law: and *Ferdinando* sending a vyz-Roy into the Indies then newly discouered, he forbad him to carry any Lawyers with him, to the end they might not sow the seedes of sutes.

I hope I shall not be mistaken (by those that are wise) nor my wordes construed to the worst meaning (by those that are honest) for I am not ignorant of manie worthie Gentlemen that are professors of the law, and I thinke both the study and administration of law, to be most besitting and behouefull for Gentlemen: for what are they but this base borne broode, that creeping

ping into the Innes of Court, and hauing a little scraped together a few fragments & scrapings of the law, because they would not mend shoos, foot stockings, driue the cart, and do as their fathers did before them; they neither care what lawes they peruert, nor what Clients they consume; these be they against whome I haue all this while whetted my penne; with others I haue not had to deale.

For the graue and reuerent Iudges, Fathers and Founders of the Law, my penne hath not touched, no, far be it from me to thinke an euill thought, much lesse to detect them. There be many other Gentlemen, both of name and bloud that I know are not to be detected; amongst the which, some I loue for their honesty, some I reuerence for their quality, and some I honour for their excellency many wayes expressed, but especially in their liues: amongst the rest that are now remainant in the realme of Ireland, one that hath made himselfe more famous then the rest, and therefore aboue the rest in that Region most worthy so to be famed. I need not blaze his name, for he that hath but learned to know himselfe, hath heard of him. I might say more but I need not, for he hath said more for himselfe then I am able to say.

For a full conclusion of this, I protest, that I doe not know any man in Englād, a professor of the law, either one or other that I do malice; there be a number that I do loue, and I loue them for their owne vertue and worthines: neyther can I speake any ill of any one particular person amongst them of mine owne experience; neither haue I heard the abuses of these petty-fogging fellowes more bitterly reprehended, then I

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haue heard amongst Lawyers themselues that are of the most worthiest sorte, and best learned in the lawes.

And now to returne to the subiect that I haue taken in hand, I say it is the best gentrie that is attayned by Armes or by learning, but best of all by both, and hee doth hardly deserue the title of a Gentleman, that is not aduanced by one or both; they are farre deceiued to thinke, that a little wealth, or a bare office, may make a man worthy of estimation, that is not attained vnto by desert, or accomplished by vertue: to gaine a reputation, to bee accounted wise or vertuous, many wise and vertuous acts are required; but for a man to make himselfe to bee esteemed for a foole, one foolish act sufficeth: and therefore a man had neede to take heede how hee marries a wife, that is of the flanting humour.

Some do think to aspiere to gentility by their welth, but that were a base foundation, for riches are most commonly heaped together by corruptions, by extortions by exactions, by oppressions, and by many other like, seruile functions.

And a man would laugh to heare some of these Hogelings (if they bee in company) what they will attribute to themselues, you shall see a fellow that was but lately digde out of a dunghill, whose wit and honesty both, doth onely consist but in compassing of crownes, that will take more state vpon him, then hee that is able to manage a princes Army in the field.

Some others doe thinke, that the greatest grace of gentility doth consist in gawdy shewes, in foolish fashions:

shions, and to be like *Protenus* the God of shapes, Some their greatest vertue is, to poure it in, and to put it out againe: some doe thinke to bee registred in the Herald's bookes, for wearing hayre of the new cut, one will haue it short, another will haue it long, an other will haue his loue locke, or his lady locke, (or call it what you will) that shall hang dangling by his eare, an excellent place of Ambuscado, to sheltre Nits & Lice.

There be some, that in their actions do affect honour, who in their ambition will protest of great wonders, and what they would bring to passe, if they had beene borne mighty, which sort of men are commonly much talked of, but little cared for, when honour doth best show herselfe in him, that doth rather seeke merite; then hunt after fame; yet I haue knowne of some of these aspiring potentates, that were ashamed to confesse their own parentage, but would challenge their alliance from some Lord, or from some knight, like the Mule that being demâded of his birth, being ashamed to confesse that hee was the sonne of an Asse; answered that he was colen Germaine to a Horse. In euery wel gouerned common wealth, men of learning, vertue & honesty are aduanced and preferred, for dignity in an vnworthy person, is like a precious stone, that is set in base mettell, or like a rusty rapier in a veluet scaberd: but opinion is a perilous fellow, and I thinke there is not a more colening thing in the world, for it decey-ueth Kings, Princes, Dukes, Earles, Lords, and what is he that is not ouer reached by opinion?

It draweth most to great fortunes, and it is bred and fostered by the breath of the vulgar.

It preferreth men to dignities, to offices & places of authority,

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authority as well in the time of peace, as in the time of warre, for where opinion beareth sway, shee rules like a God, she makes fooles to bee reputed wise, cowards to be called couragious, and silly ignorant men to be admired for iudgement and skill.

Opinion is a burre that still cleaueth to the mighty, and it is more nice & foolish to please, then iudgemēt.

Opinion is the mother of hypocrisie, it is blind, it is lame, it is selfe conceited, and it hath preuailed so farre that we want but another *Erasmus* to deifie Opinion, as one hath already writ in the prayse of Folly.

Opinion is most smoothed by those that doe affect and hunt after it themselues, and that is commonly by men of the basest condition, by such as doe thirst after promotion, as tale bearers, newes carriers, and such other; and some too thinke to creepe into the very guts of Opinion, with drinking a health; some to winne Opinion, are excellent in discourse at a table, they will talke of their owne actiuitie, how many fraies they made in Fleetstreet, what Ladies and Gentlewomen came to visite them when they lay sicke of the tooth-ach, and they will sometimes vaunt of a fauour from their mistres, that were scorned by the maide: and bar them from this or other like talke, and they are as vitterly vnfurnisht as a chimnies end in a countrie house without a pudding, or a peece of bacon. I haue seene some of these fellowes, that are of the ietting behaviour, that do thinke to reach at opinion by complements and quaint deuises, that will dispute of intricate matters, that professe to bee scene in all faculties, that will speake by distinct spaces, and will refute all men by innouation of Method, that can sometimes
speake

speake well, and alwayes liue ill.

He that swaggereth and sweareth, and speaketh not a word, but it is full of terrour, that threatneth the stabbe or some other deadly blowe, that is able to dismember a man with the verie breath of his displeasure, that can shake him all to tatters, but vpon the point of his tongue, that is as fearefull to beholde, as the Gentleman that durst not looke in a glasse when hee was angry, for affrighting himselfe with the terror of his owne countenance, that scorneth to cut vppe the Goose-pie, that scorneth to drinke to him that will not pledge him a full cuppe, that scorneth sometime to pay his debts; all this and more too, is, but to winne opinion, and so from thence to steppe to preferment.

I neuer found lesse performance in deedes, then in some of these prating fellowes, that are so ful of words; but for my part if I hit into their company, when I heare their tongues beginne to wagge, I listen to their talke, as I listen to a Bagge-pipe, that the lowder it squeyles, the more abiect I hold the musicke.

Now for this insinuating basenes that dooth woo preferment, as if she were a wench to bee wonne with presents, with prayles, and with flattery; a faire worde, a smiling looke, or a flattering show, were recompence good inough for those creatures of seruitude.

For mine owne part, I haue euer scorned to purchase reputation, or to seeke aduancement, by ducking, by crowching, by deiecting and prostrating my selfe at mens feet, to submit to a voluntary professed seruitude, to daunce attendance, sometimes three houres by the clocke, and then to bee blest with a *Nod*, commende it he that list, I cannot like it, neither do I loue to com-
mit

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mit the idolatry of our age, to make mortal men saints, to worship, to adore, to creepe, to crouch, & to make offerings: if any of these interpreting fellowes will say, I stand too much in my owne conceite, & therefore(perhaps) will not sticke to breake a iest or two behind my backe, to get the start of such deprauers(& a litle to preuent them) I befoole him a fore hand, that doth thinke me so simple, as not to bee able to distinguish betweene seruile flattery and beſeeming curtesie, but to submit my selfe to a base kinde of submission, to begge a litle preferment: let them winne that way those that list, I hold the gaine to be more abiect and base, then *Vespasians* gaine gotten by vrine:

But of all fortunes that might befall mee, it would anger me to the heart, to creepe into an office (yea, if it were into Knighthood it selfe,) more for my wiues sake, then for mine own worth.

I will speake no more of my selfe: but what indirect aspiring is this, that to attaine to a litle title of dignity, we shall make our selues to be laughing stocks, and to be holden contemptible in seeking a dignity, not being able to vphold the reputation of the place?

It is a counterfeit fashion to face the outside with a litle fatten, or some other like stufte of a glorious show, and to patch and peece the inside with ratters & rags of litle worth: me thinkes there bee some, that if they did but examine and looke into their owne dignities, they should bee very angry, because they should find them to looke with squint eyes, wrie mouthes, and flearing countenance, as though they derided & mocked at their masters.

This eye beguiling glory decciueh none but fooles
and

and it is like the Gloweworme, that shineth a little in the darke, but in the light of the day, wee discern it to bee but a paltry worme.

I haue hitherto but spoke of Gentlemen, that do not know their owne places, nor many times how to martiall themselves but with disorder, iniuring and wronging others, and some of them with such vnreasonable presumption as might turne to offence, and so to a quarrell; I hold it not vnneccessary now (according to my promise) to say something of Knightes, amongst whom (if there be not some mistaking by the Heralds) there is some inequality and difference between them.

The time hath been, when the Yeomandry of England did flourish, and were had in some account, but after the prouerbe began to grow in custome: That euery lacke would be a Gentleman, our Yeomandry beganne to faint, and euen then to decay, and now our Gentlemē are as farre out of date, and this second prouerbe approued to bee in full strength and vertue, that is, Eyther a Knight or a knitter of Caps: for wee are now so full of Knights, that Gentlemen are had in little request: the order of knighthood is auncient, & the dignity in ages past, hath beene accounted honorable, neither was it giuen but to such as were able to countenance the place and had ability (both of wealth and wit) to gratifie their country, to benefite the common wealth, yea and to be aiders and assistants to princes in all their affaires, eyther in the time of peace, or in the time of warre.

Such they haue beene, and some such there be stil, but amongst them there be as vnworthy, as the others are worthy, and here is the difference and inequality

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between

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betweene them.

The one are knowne by their troupes of seruantes, that are attendant and waiting vpon them; the other are knowne by a poore Page or Lackey, or if they cā get a pild fellow or two in a thred bare Liuerie, it is a greater traine then some of their Fathers, or other of their predecessors before them were able to maintaine.

The one are knowne by their hospitality and good house-keeping, aswell in the City as in the Country, the other are knowne by their frequent to other mens tables, that are not able to giue a meales meate, nor scassly to eat a good one (at their own costs and charges) from one Sonday to another.

The one are knowne by the authority and gouernment they beare in the common wealth, and are aduanced for their wisdom, and renowned by their own desert, the other are better knowne for their wifes vanity, then for their owne vertue, and not so much aduanced for their own wit, as for their wifes wantonnes. To be short, the one are beloued of all for their wisdom, and the other are scorned of al for their folly. I cannot tell whether it be an inconuenience to a common wealth, to haue so many vnworthy persons pult vp into prid^e; but this I answere, that a great number of the vnable sort must vphold their pride, either by begging from the prince, or by shifting or scrambling in the common wealth: for sir *Giles* himselfe must haue his fatten suite, and my good Lady his wife, must needs haue her Coach, for to see a Lady to walke the streetes without a Coatch, is like my Lord Maior, when he comes from Westminster without a Pageant, or like

a Shroue Tuesday without a pancake.

For as Knightes grow poore, so Ladies grow proude, and when a Lady is out of the new Fashion shee is like a shippe that is out of Trim, shee will neuer steare well.

The Romaines would neuer admit any man to carry the name eyther of knight or gentleman, that had not serued in the warres, neither would they dignifie any man with any of those titles, but such as had been famed for their seruice in the field, or otherwise commended for some excellent vertue: me thinks it were well if this were obserued in the institution of knights, and that as good respect might be had to their ability of welth, as to their ability of wit, and although I doe here yoke wealth with vertue, yet I do make wealth to be but the handmaid to vertue, for the exercise of liberality is many times as necessary for a knight as chiuallry: but now we shall sooner meet with sir *Dinnaden* or sir *Dagonet* at a dinner, then sir *Lancelot du Lake*, or sir *Trustrum de Lioness* in the field.

Some doe hold, that amongst Knights, he is to haue the first place, that had his first creation, and this is it that I haue laboured all this while to impugne: for what a disparagement were this, that a man that were first by birth a Gentleman descended of worthy parents, trayned and fostered vp from his very infancy in knowledge and vnderstanding, that is of able reueneue to keepe hospitality, and to relieue the poorer sort that are inhabiting about him, whose wisdom and experience hath beene both tried and well approued, in his loue and seruice showne, as well to his Prince as to his country, and such a one being

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worthily dignified to the order of knighthood, for his vertue and well deseruing, another that is but base by birth, compassed (perhaps) with some measure of welth but not with an inch of wit; some of them not greatly pestered, neyther with wealth nor wit, his best complements, a little pride and a great deale of ignorance) yet one of these little worthy creatures, creeping into a knighthood, whether by fauour, whether by fortune perhaps by fraud, but I am sure, neither by merite nor by desert, should yet shoulder the other from the wal, because he had his creation an howre or two before him.

I could here find in my heart to chide (and that extremely) but especially in the behalfe of Ladies, I meane of those Ladies that may bee said to bee truly legitimate: for there bee of Ladies, as there bee of knights, some in substance, and some in shew: but for those that bee Ladies aswell in nature as by name, I reuerence those, nay I honor them, & although I know their vertuous inclination to be more ready to pardon, then willing to reuenge, yet what gentle spirite would not be grieved in their behalves, to see a base borne Madam, whose mother would haue beene glad to haue beene a good Ladies Landres, and yet she will pranke and pearch, yea and sometimes contend with her for place and superiority, that hath had her betters to attend her in her chamber. I did once know one of these femall kind, that the best bringing vp she had whilst she dwelt with her owne mother (I thinke) was to study the Arte of Nauigation: shee had dayly frequent amongst Saylers and Seafaring men, and in continuance of time shee fell to practise the *iacobs*

stafte,

stasse: and I durst bee sworne, she neuer so much as dreamte of a Ladiship, but fortune (they say) is blinde and she alwaies fauours fooles. The Prouerbe may be true, for we haue some knights in this age that are not accounted the wisest men, and amongst them shee was Ladyfied, and very shortly after that she was numbred in this societie to become a fellow Lady: she began to scorne this excrement of wormes, this fatten, silke and veluet were to meane for my Ladies wearing, vnles it were decked, garded and garnished with the minerall of golde, siluer and other ornaments of more pure and precious nature.

Martial maketh mention of one of these base borne brats called *Poppeia*, that after shee became a concubine to *Nero*, had her horses shod with pure gold: I would be ashamed of it, but I would match *Poppeias* pride with as base borne as her selfe, if I list to picke out presidents, though not in shooing of horses with gold. yet in other superfluous vanities, no lesse nice and foolish then that: but let them passe, and thus I will conclude, that as there is no ambition so violent, as that of the Beggars, so there is no pride to be compared to the pride of one of these abiect creatures, that is exalted & lifted vp from a base estate to a litle prosperity.

But now to speake of knights, I say that the dignitie was at the beginning giuen for seruice in the field, and was properonely to martiall men, for there was the first institution, but since it hath growne by custome, that euery absolute Prince hath power to bestow that dignity aswell in the time of peace, as in the time of warre, but yet knights are of the more or lesse reputation, according to the quality of the Prince, or partie

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that giueth the creation, for this is the opinion of the Heraldes, the Venetian estate, and the state of Genoa, doe take vpon them to make Knights, and so doth the Pope; but with these wee will not meddle.

In the time of the first institution, the creation was performed with many ceremonies, and as many ceremonies again were vsed in the degradatiō of a knight. There are three or foure sundry orders of knightes in England, but I will onely speake of those that haue neither garment badge, signe nor show whereby to be knowne from other ordinary Gentlemen, but by the addition of *sir Iohn*, *sir Thomas*, *sir Richard*, or *sir Robert*, by which notes they are better known amongst our selues then they are to straungers, and these knightes are called by the Heraldes, knightes Batchelers.

These knights are made either by the king himselfe or by his commission and royall authority to his lieutenant, especially in the time of warre, who hath his royall and absolute power for the instant.

This order is giuen vpon diuerse considerations, whereof the principall is for seruice in the field, and to these especially belongeth the greatest honour, and ought to take the first place, for I haue knowne, (and I haue somtimes seen) both Earles & Barons, that haue receiued the order of knight-hood in the field, & haue thought themselues therby to be dignified: for as the beuty of euery common wealth consisteth in the vertue of their Nobility, so the wings of true Nobility, wherwith to make her to flie hie, are the deeds of chiuallry, for being inlightened with martial skil, it maketh him to shine more cleare and bright.

In

In the time of Peace, the dignity of knighthood is bestowed of many worthy Gentlemen, who for their wisdom and ability every way, are fit to sway & gouerne in the common wealth, and these knights are worthily honored, & are so to be reputed & regarded.

After these in the thirde ranke, let them march in Gods name, whom the prince himselfe doth aduance (perhaps) in hope of their future seruice, or for any other respect or consideration (whatsoeuer) for it wel be seemeth a king to make a knight (thogh it be but for his pleasure) because a prince may giue him maintenance to hold his estate, as he gaue him Knighthood at his pleasure, whither any substitute may doe the like, I will not dispute, for if hee makes a Knight for his pleasure that is vnable, eyther he makes a Begger, that must bee still crauing of the Prince, or such a burthen, that of necessity, must be a pester to the common wealth, for those knights that are but poore, bare and needy, are like cyphers that do make figures rich, but are themselves worth nothing.

I am sorry now at last to speake of those that are a stayne to that honourable order of Knighthood, that knowing themselves to be of no desert, nor any waies able to merite, will buy the dignity and purchase their knighthood with money, a silly humour that loueth admiration, and procureth laughter.

I haue known of these betrayers of vertue, that when hee had made his purchase of a knighthood, the best that he was able after to performe, was to take a place at the vpper end of the Table, and all the vertue that was in him beside, was this, hee loued to pay the Fidlers.

I might

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I might inlarge a great deale of other matter aboute this contending and striuing for places, this standing vpon precedence and superiority, who is better, and who is worse, but to him that is not partiall, it might very well appeare, that as well amongst Noble men, as amongst Knights and Gentlemen, the martiall man is first to bee preferred, yea amongst Emperors, kinges and princes, hee is euer holden to bee most magnificent, that is most martiall: and this is not mine, but the opinon of the Heraldes.

Now for a number of counterfeit Souldiers, that wil be called Captaines, some of them that neuer had charge, vnles (perhaps) at the fetching home of a May-pole, or sometimes preferred more for fauour then for any ability that was in them, vnles to leade men to the slaughter.

Some other againe that haue beene a little at the sea, a pilfering, that for the seruice, or what belongeth to the sea, are more simple and ignorant then the poore shippe boy, and these bee they that are a slander and disgrace to the Art Militari, for there is no greater inciuility, no baser disorder, nor more shamefull misdemeanor, then is vsed by these counterfeit Souldiers that do march vnder the title of Captaines.

But what profession is free from counterfeites, when Diuinity it selfe is sometimes made but a cloke for hypocrites: And here if I might but craue a litle licence, I might speake of a kinde and manner of affinity, that is between the Deuine and the Souldier, sympathizing and concurring so nearly together, that both their vertues and their vices might bee saide to bee a kinne, and to haue proceeding from one originall: they

they are both warriours, the one with the word, the other with the sword: the one fighting against the pride of sinne, and against all enemies ghostly & spirituall: the other fighting against the ambition of Tirants and against all other oppressors, eyther forreine or domesticall. A good Captaine must haue training, practise and experience, before hee take vpon him to conduct in the seruice of his Prince: a godly Deuine must haue learning, wisdom and knowledge, before hee take vpon him the cure of soules in the church of God.

The vnskilfull Captaine but leadeth men to the slaughter: the ignorant Deuine leadeth soules to destruction.

A good Captaine, fearing the attempts, and sodaine surprises of the enemy, is still vigilant and watchfull: A good Deuine fearing the creeping in of vice, & the hote Alarmes of sinne is euer ready to make resistance.

The Captaine that sometimes buyeth his company and attaineth to his charge more by fauour of friends then by his owne vertue, is more ready to poul & pill his Souldiers, then to performe any seruice; the Deuine that creepeth into a Benefice by sinister practise, more for the loue of the liuing, then for loue of the liuing God, will sooner fleece his flocke then feede it and will bee more ready to contend with his parishioners for those duties that are appertaining to himself, then to teach and instruct the in those duties that they owe vnto God. Those Captaines that are too formal and in the prescribing of martiall Discipline, are more nice then necessary, are the disturbers of the loue and amity that should be amongst Souldiers, and doe ma-

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ny times hinder the expedition of seruice that might be performed: those Deuines that are more precise in the ceremonies of the Church then the worde it selfe doth warrant, are the seedes men of dissention, and by their too much curiosity, they set abroach those strifes and contentions, that are lets and hindrances to many godly proceedings that might benefite the church.

The careles Captain suffereth his Souldiers to spoile to rob, to steale, to bring in booties, as well from friendes as foes, hee cares not from whome, so he may haue his share; the couetous Deuine suffereth his flock to wander in blindnes, to follow idolatrie, and to rob God of his glory, he cares not how, so it bringeth in beeces to his kitchen, horse to his stable, and money to his cofers.

I might be infinite in this comparison, but let it rest: and to conclude (I say) they are most detestable vices, that are most desirous to looke like vertues.

An Heretique of good life (saith *Origen*) is much more hurtfull, and hath more authority in his wordes, then he that doth discredit his doctrine with the lewdnes of his life, wee must therefore take heed of Papists that are of godly conuersation to the show.

The holy Hipocrite is more to bee feared, then the Publican or Harlot, yet beware of a woman, that hath once marked her selfe with infamy, let her afterwarde pretend neuer so much honesty. I dare not vndertake to write an Apology in defence of his wit, that in despite of gray hayres and wisdom too, will intangle himselfe with one of those marked creatures; but she may bring him children, and teach him to sing with the summer bird, *I might haue liued merily, if I had loued neuer.*

But

But to conclude the Text that I haue taken in hand; we contend about precedence and superiority, wee striue who shall goe before, and who shall follow after, and wee do all make semblance to hunt after honour, but in truth we hunt contrary, and missing the right tract where honour is to bee found, wee content our selues with a little vaine glory; but it fitteth the time, and let it doe so still, for there is no amendment, the world (I see) is growne to be like *Frier Bacons brasen head*: The time is past, and there is no hope of recovery.

Christ sweateth bloud, whilst wee snort and sleepe; Christ wraastleth and striueth with the world, whilst we stand by, and giue him the looking on; Christ hath humbled himselfe to the Crosse, wee dispute of dignities, who shall sit on the right hand, who on the left, who shall goe before, and who shall follow after: wee are lifted vp in our owne conceites, wee swell with pride and presumption, the one of vs against the other, we mispend this treasure of time, which God in his mercy hath giuen vnto vs, this blessed season of peace, which by a gracious gouernement wee now enioy, which should bee conuerted to better vse and purpose.

In the time of peace, Philosophie hath his peculiar exercise: and when wee are exempt from the trouble of warre, it is then time to settle religion, to establish lawes, and execute iustice, to endeuour the knowledge of Artes, and Sciences, and in the time of peace, it is the high time to prouide for warre.

FINIS.